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THE *Converted Catholic* MAGAZINE

MAY, 1954

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American Citizen

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THE CONVERTED CATHOLIC MAGAZINE

Editor: WALTER M. MONTAÑO

Vol. 15 May, 1954 No. 5

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WISDOM FROM THE BIBLE

A little girl being asked by a priest to attend religious instruction, refused, saying it was against her father's wishes.

The priest said she should obey him, not her father.

"Oh, sir, we are taught in the Bible, 'Honour thy father and thy mother.'"

"You have no business to read the Bible," said the priest.

"But sir, our Saviour said 'Search the Scriptures.'" (John 5:39)

"That was only to the Jews, and not to children; and you don't understand it," said the priest in reply.

"But Paul said to Timothy, 'From a child thou hast known the Holy Scriptures.'" (II Timothy 3:15)

"Oh," said the priest, "Timothy was being trained to be a Bishop, and taught by the authorities of the Church."

"On no, sir," said the child; "he was taught by his mother and his grandmother."

On this the priest turned her away, saying she "knew enough of the Bible to poison a parish."

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EDITOR'S MAILBAG

R.C. Marriage Contract

In your letter I was amazed at your comprehension of the truth as I also see it, particularly in the sentence,—"She is constantly and insidiously attacking our democratic way of life and our Protestant heritage." The reality of this fact was demonstrated when my son and his Catholic fiancée decided to get married. He took the instructions and was ready to sign the "marriage contract" and "questionnaire" when he became aware that he was giving up his and his posterity's birthrights of democratic freedoms for a pot of Rome's totalitarianism. He questioned the priest, but the priest became indignant; he and his bride-to-be then left the R. C. organization and were married by a Protestant clergyman.

E.A.C., Flint, Michigan

Reread - Restudied - Recommended

THE CONVERTED CATHOLIC MAGAZINE is always very interesting and I greatly enjoy it. It is the paper that should be read, studied and reread and restudied by Americans, if they want to be informed about what is going to happen in their country if the Roman Catholics get control of the nation! I think it would do a lot of good to your readers if you published a notice in the magazine to the effect that to anybody doubting your statement, a trip to Latin America, Spain, Portugal or Italy is recommended, so that he or she could get a firsthand knowledge of moral, educational, social, political and religious conditions in any of those Catholic countries, and then compare them with conditions in Protestant countries.

PN TG, Merida, Venezuela

Your Concern Is Appreciated and Reciprocated

Please be so kind to print in your "Editor's Mailbag" the following: I received for the first time your THE CONVERTED CATHOLIC MAGAZINE. Please discontinue to send it to me, because I am, and I will be, with the help of God, always, until last breath of my life, a Catholic priest, not a so-called "converted" Catholic priest. I will never spit tomorrow on what is sanctum and sacrosanctum to me today.

Those so-called "former Catholic priests" who form your editorial staff should go to confession and like Magdalen the Penitent, embrace the merciful feet of Our Lord Jesus Christ and cry over their terrible sins and return to the Mercy of God and so save forever their *only one* soul. Otherwise tell them that their eternity will be in the kingdom of darkness where there will be weeping and gnashing of teeth.

Rev. B.S., McKeesport, Pa.

Nun Saved

God bless you all. Again at Christmas time I cannot thank God enough for sending His beloved Son Jesus Christ into this world—that through His life and Word I was led out of darkness into the Truth of His plan of Salvation. Being a Catholic for 40 years I one day opened a Bible and found to my great joy that there was hope for me. I surrendered to Jesus. I am also glad to say that my sister, who was in a convent for 23 years, now has left the Roman Catholic faith and is serving Jesus Christ. She rejoices in her new life because Jesus has set her free.

J.V., Los Angeles, California

Valuable

My gratitude knows no bounds to all who contribute the enlightening information to the CONVERTED CATHOLIC MAGAZINE. I eagerly await each issue and send it to others. It is too valuable to cast aside. May God bless and supply your every need.

M.D., Rochester, New York

Thrilling Results

It's a pleasure to renew my subscription—you are doing a great work. My neighbor with the reading of your magazine has left her church and come over to the Evangelical Church. I asked her what changed her way of thinking and she said after I read the Bible for myself I began to feel as if I was coming out of darkness into light and her face shone with happiness. Now she has two sons studying in a Bible College and is praying for her husband to see the light too.

G.M.M., Medford, Mass.

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EDITORIAL

Editor

WALTER M. MONTAÑO



The Pope's Confession

In a Lenten message delivered from his sick-bed, Pope Pius XII called upon men in high places everywhere to return to the Word of God and the spirit of Christ (Los Angeles Times, February 28, 1954)

"There is no other solution for humanity," he said, "but to build the world anew in the spirit of Christ. *He alone in truth is the Savior of the individual, the family, society as a whole.*

"Let men in high places come to realize the absolute necessity of this." (Italics added.)

This pronouncement comes as a distinct surprise because it sounds completely Protestant. If Christ alone is the Savior of the individual, there is no need of the Virgin Mary, and the present Marian Year is superfluous. There is no need of the priesthood to absolve the sinner. There is no need of dogmas and traditions of men. There is no need of penances, indulgences, or purgatory. There is no need of temporal power for the church. There is no need of the dogma of "Extra Ecclesia Nulla Salus"—Outside the church there is no salvation. There is no need of fear regarding the future life.

In fact, if Christ *alone* is the Savior, there is really no need of an infallible Pope, Christ's Vicar on earth, but only the Word of God, and the Word made flesh.

We surmise that the Pope has had ample time for serious reflection—time to ponder eternal realities and come to grips with truth as revealed in the Word. The nearness of death often lends a clarity to subjects previously relegated to the dim background of one's thoughts.

If Pius XII is sincere about this Lenten message, we can only add a reverent Amen, hoping that other sincere Catholics will catch a glimpse of this sublime truth. For it was Peter himself who said: "*Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved*" (Acts 4:12).

We Wonder...



On the defensive because of recent press reports about religious intolerance and persecution of Protestants in Italy, *America* (March 6, 1954) hastens to assure its readers that Italy is in fact abiding by her 1948 constitution, which states that "all religious confessions are equally free under the law." The fly in the soothing ointment, however, is that "if any group gets into trouble," according to *America*, "the reason must be sought" not in Catholic intolerance, but "in special circumstances," so construed as to warrant punitive action.

The Church of Christ, which has recently been the object of attack, has been "conducting an objectionably aggressive campaign of proselytism throughout Italy for almost five years," the article explains, inadvertently suggesting that the campaign has been all too successful.

"The 'rain of dollars' to finance 'gross attacks' on the Papacy and on Catholicism gives rise in Italy to jus-

May, 1954

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tifiable charges of American cultural imperialism—and of American boorishness and ignorance as well.

"Conversion by food-package, employment of apostate priests, attacks on the prerogatives of the Mother of God, a campaign of defamation against the Roman Catholic hierarchy, misrepresentation of Catholic doctrine on the Holy Eucharist, the Mass, veneration of the saints—these are the methods the Texas Protestants use and Italian Catholics resent . . . In a land where the Papacy, the very heart of ages-old Catholicism, is situated, their uncouth methods are deeply offensive to popular sensibilities."

We wonder a little about the Italian definition of "free." Here in the United States, where freedom of ideas, of religion, of speech, of press, and of proselytism are taken for granted, it is difficult to imagine circumstances even of—for the sake of argument—"cultural imperialism," "boorishness," or "ignorance" which would lead to outright persecution such as the news services have reported. We wonder if the Roman Catholic Church, by a similar token, would resent persecution of the Knights of Columbus in America (which is considered a mission field) because of their "aggressive campaign in proselytism," or would chafe at curtailment of freedom of the press for "make America Catholic" articles that attack, for example, "mass democracy," the "Martin Luther" film, and our public school system.

We wonder if Protestant churches are fearful of losing members to Roman Catholicism by "food-package" conversion or attacks on Protestant dogma. We are inclined to feel that any church that cannot maintain its membership in the face of bribes or criticism either does not deserve loyal support or else lacks sufficient spiritual vitality to hold its constituents.

But we wonder most of all at the curious reference to "apostate priests," which by definition are something of an anomaly. Apart from the implication

that there are a number of priests who leave the Roman Catholic communion, there is the technicality that unless a priest is excommunicated by the Church, in which case he loses his vocation, he is considered a priest forever in good and regular standing. Does the Roman Catholic Church in Italy have many "apostate priests" willing to sell their services to Protestant churches? We merely raise the question.

Mary, "A Great American"?



Thomas J. Buico, Chairman of Catholic Action, enclosed the following letter to *The Tablet* (March 6, 1954) requesting the office of the Postmaster General to promote the issuance of a stamp honoring Mary during the month of May.

"Dear Sir:

"It is gratifying to note how from time to time the United States Government of America through its agency the Post Office acknowledges and pays tribute to the great Americans of the past by putting out stamps in their honored memories.

"It is with this in mind that we, the members of Archbishop John Hughes Council, No. 481, of the Knights of Columbus, urge you, sir, to recognize in like manner, Mary, the Mother of Christ. As Americans we ask you to authorize a United States Government stamp for proper distribution during the month of May, 1954. It is within this month that we pay tribute to our earthly mothers. Indeed, therefore, it would be a fitting tribute to Christ, true God and true Man, to honor His Mother during the month of May.

"We must not lose sight of the fact that the great founder of our Nation, Christopher Columbus, whom we honor as Knights of Columbus, was first to pay tribute to Mary when he fearlessly sailed the great ocean on

a ship that carried and honored her name. We as Americans, and beneficiaries of Columbus' great discovery, America, can hardly do less.

"It is with one voice, privileged as Americans, that we call upon you, sir, as our Nation's representative as Postmaster General, to issue the order for the making up of this stamp. The stamp that will honor Mary, the Mother of Christ and patroness of the United States."

We are forced to admit we spent some time pondering the contents of this letter but still find ourselves confused. For one thing, we are curious as to when Mary became the patroness of the United States. And, of course, that leads us to wonder who the patron might be.

But the biggest source of puzzlement is that Mary was evidently at one time a great American citizen, since the request concerns the paying of tribute to "great Americans of the past" and is made "with this in mind." We are having trouble rationalizing the fact that Columbus discovered America in 1492 and yet Mary lived some fifteen centuries before in a location far removed from the North American continent, according to our maps. Were our history books wrong about 1492—a shattering thought!—or was Columbus *not* "the great founder of our Nation," or did Mary come over on the Mayflower? We are in a hopeless fog of ill-logic.

Mayday! Or should we be more correct and say *M'aidez!*—Help!

Dominican Heretics



Three Provincials and four priests of the Dominican Order in France have been disciplined by order of the Very Rev. Emmanuel Suarez, Master General of the Dominican Order, who made a special trip to Paris from Rome, reports *The Tablet* of February 20, 1954.

"Reasons for the

disciplinary action in some cases are apparently writings concerning the priest-worker question and in another the signing of statements issued by pro-Communist groups." The priests, all prominent writers who have been ordered to give up their journalistic activities, and the Provincials are as follows:

"Father Albert Avril, Provincial of Paris and well known radio preacher; Father Bellot, Provincial of Lyons; Father Nicholas, Provincial of Toulouse; Father Pierre Boisselot, publisher of the periodical "L'Actualite Religieuse Dans Le Monde" ("Religion in the World Today"), Father Yves Congar, Feret and Dominic Chenu, well known writers and journalists."

For the record, Dominican monks are of superior mentality, independent of direct control from the Vatican and dedicated more than any other religious order to Biblical investigation and studies. They have been called the "heretics" inside the Roman Catholic Church. They have their own private breviary and celebrate mass with a ritual different from that used by the rest of the Church. Their most furious opponents are the Jesuits, who for a good many years have tried to capture the office of Master of the Sacred Palace, which has always been held by a Dominican monk. In both philosophy and theology the Dominicans are the scholars of the Roman Catholic Church. In fact, the universal patron of theology for the entire Catholic Church is St. Thomas Aquinas, who was also a Dominican.

It is in the ranks of the Dominican Order that the disciplinary action has taken place in France. We wonder, though, what prompted Father Suarez to take such drastic action against three Provincials and other priests.

One of the characteristics of St. Dominick, the founder of this Order, was that in his missionary trips he carried one book with him—the Bible. Can it be that these priests were attempting to rekindle the spirit of their founder in depending on Scriptural truth, which is outmoded today in the Roman Catholic

Church? Can it be that pressure from outside the Order was such that the Master General was forced to please the crying voices of Jesuits and other defenders of the papacy? Or can it be that as a Spaniard Father Suarez, in taking drastic action against the priests, is still carrying the torch of the Inquisition and is therefore unable to understand the real spirit of the Dominican scholar?

We simply raise a few questions since "no official explanation is available on the reasons for the disciplinary action," according to *The Tablet*.

Franco, Beloved Son of The Pope



Through the columns of this magazine we have informed our readers of the persecution of Protestants in Spain and of General Francisco Franco's signed pact with the Vatican practically outlawing Protestantism, while at the same time keeping Spain under the domination of Rome.

We have pointed out that the measure of so-called religious freedom for foreigners in Spain is nothing but camouflage.

It is significant then that for his great deeds in service of the Roman Catholic Church Franco was honored by the Pope last February 28 with a decoration conferred on only one other individual during his fifteen-year pontificate. According to *The Tablet* of March 6, Franco was solemnly invested in Madrid "with the insignia of the Supreme Order of Christ, highest and oldest papal decoration for laymen, which is reserved for notable services to the Church." Instituted by Pope John XXII in 1319, the Order by its very nature indicates the official attitude of the Roman Catholic Church toward Protestant persecution in the year 1954.

Latin America: Prey of "Rightists" and "Leftists"



It was one of the presidents of Costa Rica who declared some time ago: "As the sun shines over every Costa Rican citizen, religious freedom must be enjoyed by everyone alike."

This was the democratic expression of former President Jimenez Oreamuno as the result of a brutal attack against Protestant work in Costa Rica—an attack led by fanatical priests. We remember the incident quite vividly. Some of our students and workers were left bleeding from the stones hurled at them by the attackers. Later we met with President Jimenez Oreamuno in a modest cafe, where, seated at the coffee table, he wrote the above stalwart declaration for distribution in the press.

Twenty-seven years later, another President, Jose Figueres, rises to the occasion in defense of democracy while the other Latin American nations meet in Caracas. Such a frank, open declaration could come only from a democratic country like Costa Rica. It is particularly significant because the President recognizes, amidst the political confusion occasioned by the deadly menace of Communism, the fact that "rightist" tyrannies are also at work fighting democracy. The Roman Catholic hierarchy, throughout the entire political life of the Latin American continent since its independence, has always been behind dictators, fostering the extreme rightist movements and imposing its system of totalitarianism, reducing the mass of people to ignorance, exploitation, and poverty.

Under the circumstances, it is encouraging to have a man such as President Figueres stand courageously in defense of his convictions and ask the

constituent members of this assembly in Caracas to focus their eyes not only on the enemy of Communism, but also on the other system just as pernicious and deadly operating without restriction.

We believe the following letter addressed to the Organization of American States by President Figueres constitutes an historical document.

"I regret to inform you that the Government of Costa Rica has decided not to participate in the Tenth Inter-American Conference at Caracas. My government understands the reasons that move other American states to be present at this conference. These reasons are, fundamentally, the desire to maintain American unity and the necessity to present a common front to possible aggression against the Hemisphere. Costa Rica not only respects those reasons, but adheres in advance to any resolutions that may be taken at the conference tending to strengthen American solidarity and the defense of the West.

"It should be mentioned that my country, in spite of its peaceful tradition, was the first in the Americas to bear arms against Communism—in the War of National Liberation of 1948, when the dangers of Soviet penetration were not recognized so clearly as today. Communism and other totalitarian movements have been outlawed in my country since 1948, and we have broken diplomatic relations with the Soviet Union. If a third world war should start, or even if the present cold war should continue, Costa Rica's position will be beyond question: We stand with the West, with democracy, with the American hemisphere, and with the leadership assumed in the present world struggle by the United States.

"However, because of that adherence to democratic and Pan-American principles, which form a part of our own national tradition, we have deemed it necessary, after due consideration by the Cabinet, that Costa Rica abstain from going to Caracas. We wish to give expression by our absence to a current of thought existing in the Americas which

is opposed to holding the conference at Caracas unless there is a change in prevailing conditions as regards respect for human rights. This opinion would be silenced by the unanimous participation of all the American states.

"This current of opinion holds that we are waging two simultaneous struggles in the Americas: the global fight against outside aggression and the internal conflict between democracy and dictatorship. For half a century, attention has been paid almost exclusively to the global front. The people have been asked to be patient in the face of internal oppression, to keep their faith in democracy while outside dangers were averted. We are convinced that they will no longer endure the postponement of their immediate problem, which concerns their own freedom, on behalf of a world freedom which is, for them, abstract and remote. How can they lose liberties which they do not now enjoy?

"Constitutional governments are overthrown by *coups d'état* and replaced by military dictatorships. Thousands of honest citizens languish in jail for years without trial, or roam about in exile. Among them are valuable exponents of American culture and democratic leaders of the political and labor movements. Meanwhile, Communist agitators infiltrate the unions. Police torture extracts "confessions" from prisoners, often causing their death, always damaging the prestige of the way of life that the Americas uphold. There are also cases of violation of the right of asylum, with disrespect for the sovereignty of countries that are part of the American system. All this explains the loss of faith that is observed.

"Costa Rica finds it beneficial to world democracy that, while other American states attend to the general needs of inter-Americanism and Western defense by their presence at Caracas, some country should express—by its absence under present circumstances—the anguish of the peoples sacrificed in the struggle against the totalitarianisms native to this hemisphere. Thus, we shall help make

the two struggles—the global and the internal—equally evident.

"In making this decision, my cabinet was guided by the following reflections:

1. The American system tends to constitute a new world based on respect for representative government, juridical order and liberty.

2. The Charter of the OAS establishes the supra-nationality of human rights. No undue intervention can be found, therefore, in the disapproval expressed by one member of violations of these rights by another.

3. The American republics are

exposed to the dangers presented by all forms of totalitarianism and tyranny, not only Communism. The grievous experience of Costa Rica, which culminated in civil war in 1948, proved that the "rightist" tyrannies work hand in hand with the "extreme Left," or international Communism to fight democracy.

"For these reasons, my cabinet believes that it is fulfilling its duties of Americanism by not participating in a conference held at Caracas under the conditions now prevailing, though it understands the equally respectable motives of the states that convene there."

Scurrilous Attack on Public Schools

IN A REPLY to statements made by Cardinal McIntyre and Justice Thomas P. White concerning the threat to the schools "by a philosophy remarkably like Communism," E. J. Hummel, Deputy Superintendent of Schools in Beverly Hills, wrote a letter to the *Los Angeles Times* of February 8, 1954. Having served as either a teacher or an administrator in the public schools of California for nearly 38 years, Mr. Hummel wrote as one qualified to speak on the subject. "I know many of the men who have been leaders in these organizations," he comments,

"and I do not know of a single one who is not a good American devoted to the highest ideals of our country. If there are organizations or individuals who are trying to 'create a nationalized or Socialized system of education' and 'to organize citizen groups to bring pressure upon the local School Board and its teachers,' we should know who these leaders are and the organizations that they represent."

"In my observation School Board members are people with minds of their own, keenly alert to the needs of the children in the schools, ready and willing to listen to suggestions which will improve the educational program, but likewise concerned about attacks made in vague or general terms by those not directly interested in the welfare of the public schools."



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From Franciscan Priest to American Citizen

By EMMETT McLOUGHLIN



If any American looks upon the Dark Ages as remote in time and place or considers Roman Catholic persecution of "heretics" a thing of the past, let him read the story of Emmett McLoughlin, American, 41.

Touring the United States in an effort to rouse his fellow citizens in defense of the democratic ideals in which he now so passionately believes, and which THE CONVERTED CATHOLIC MAGAZINE can so heartily endorse, Mr. McLoughlin delivered the following address (appearing here in condensed form) at Constitution Hall, Washington, D. C., on January 21, 1954.

As an ex-priest of the Franciscan Order, Mr. McLoughlin draws from a great mass of documentary evidence, because he speaks not as a witness or observer, but as a participant. A priest in Phoenix, Arizona, from 1934 to 1948, he heard the confessions of thousands of Phoenix Catholics, baptized hundreds of others, and buried many more. The experiences that led to his break with Rome, here detailed, took place openly and were carried by newspapers and radio alike.

Now a "free" American, he has a vital message for other free Americans who even now may be letting their priceless liberties slip from their grasp. We commend his undaunted courage and enjoin careful reading of his speech.

IT IS NOT unusual for people to change their religious affiliations. But it is considered very unusual for Roman Catholic priests to leave the priesthood. Yet one-third of the class with which I was ordained have deserted the hierarchy. I know ten priests who have quit from St. Mary's Church in Phoenix where I lived for fourteen years. I personally know approximately one hundred ex-Roman Catholic priests. The number of priests quitting the priesthood is kept as secret as possible.

According to the best estimates I have been able to find, at least 30 per cent of all Roman priests leave Rome. There are 45,000 priests in the United States. Probably more than 10,000 of them will leave the Catholic priesthood.

Most ex-priests, because of fear of persecution, fear of their own families and fear of starvation, slip into large cities and deliberately become lost and anonymous in an attempt to start their lives anew.

You hear only vague rumors of them or if they appear in a Protestant pulpit they are denounced by local Catholic clergy and laity as being either fake priests or liars.

Free Americans such as you are have no conception of the indoctrination, the walling in, the mental inbreeding that takes place in the training of a Catholic priest.

The courses last twelve years. I began in St. Anthony Seminary in Santa Barbara, California, in 1922, and finished when I was sent to Phoenix in 1934.

Upon a boy's entrance to a seminary there begin twelve years of the most thorough and effective intellectual indoctrination that the world has ever known. It begins gently, with a blending of the legitimate pleasures of boyhood, the stimulus of competition in studies and the pageantry of the forms of an ancient religion unseen in an ordinary parish church. It ends twelve years later with a rigidity of mental barriers, of intellectual processes, of medieval superstitions and religious concepts as archaic as those of the Buddhist monks upon the isolated frozen mountains of Tibet.

Subtly we were indoctrinated in Catholicism to the exclusion of all other thinking. Attendance at mass was daily and compulsory. So were community morning and evening prayers. All textbooks, even in high school courses, were

written by Catholic authors. No daily papers were permitted nor were non-Catholic magazines.

Radios for the use of Junior Seminarians were forbidden. The priests, and all the teachers were priests, were permitted a radio in their supervised recreation hall. We were not permitted to enter that hall.

During these years of seclusion from American life the indoctrination in the "spirit" of the Catholic Church becomes so intense that I felt that I alone was a normal Christian, privileged to commune with God, that the American way of life was a pagan, sinful thing, a rebirth of the Roman Empire and destined to the same disgraceful doom in the ashes of future history. I came to believe that the American government is to be tolerated though wrong; tolerated because it gives unlimited freedom to the Catholic Church; wrong because it gives freedom to other churches. I came to believe that the ideal form of government is the one in which I was living in my seclusion of spirit, the day when the Papacy made kings and the power to govern came from God to the king through His "representative" the Pope. My boyhood concept of civics, of the rights of man to the processes of law and of government through the consent of the governed faded away under the constant repetition of the teachings of Thomas Aquinas and the moral theologians. The Constitution of America and the laws of its states dimmed into trivialities in comparison with the all powerful Code of Canon Law of the Roman Catholic Church. I became in all truth a citizen of the Church living, by accident, in the United States.

The most important aspect of this prolonged indoctrination is the identification of the Roman Church with God and the identification of all church superiors with the Roman Church and therefore with God.

I had to learn to crush the lusts of the flesh by fasting, self-denial and even physical torture. It might surprise Americans to know that in the senior seminaries for Franciscan priests in the United States there hangs inside the door of each cell, or bedroom, a scourge.

But we were not unhappy. After years of seclusion and indoctrination, we knew no other world. We were unaware of our indoctrination of fear. We thought it was love. We were constantly told so. We had come to accept celibacy as supernatural—not unnatural. We belonged to what we firmly believed to be the only enduring organization in the world—the Roman Catholic Church, and through it we belonged to God.

It is my firm belief that every young man of the thirteen of us, kneeling before the Archbishop Cantwell on ordination day in June, 1933, was so thoroughly indoctrinated in his belief in the Roman Catholic Church that he sincerely believed that his was the greatest privilege given to mortal man, that nothing else mattered, nor friends, nor relatives, nor country—only the culmination of his dreams of many years to hear the Archbishop pronounce the awesome words, "Thou art a priest forever, according to the Order of Melchisedech." To himself and to all the Roman Catholic world he was "Alter Christus"—"another Christ."

I was a Catholic priest in Phoenix for fourteen years. During that time I had a part not only in the strictly churchly duties of saying mass, hearing confessions, performing baptisms, marriages and the other church functions but also I had some part in the civic and social life of Phoenix. I helped in the development of the public housing program, the Arizona State Board of Health, and the building and operation of Memorial Hospital.

Light Begins To Dawn

It began not with the realization that Roman *doctrines* were false but with the feeling that Roman *morals* were wrong.

It would take hours to go into details, but briefly I became thoroughly disillusioned with—(1) the lack of charity within the church and its institutions, especially in the sisters' hospitals; (2) the lack of consistency between the church's teachings and practice, especially on inter-racialism; (3) the unnaturalness and harmfulness of the Catholic teachings on the celibacy of the clergy and birth control among the laity, and (4) the church's greed for money.

The natural question that would occur to an independent American is: If you had lost faith or confidence in your church why wait ten years to leave it? The answer is—*fear*. The hold of the Roman Catholic hierarchy upon its clergy is not the bond of love nor of loyalty nor of religion. It is the almost unbreakable chain of fear. Fear of Hell; fear of family; fear of the public, and fear of destitution, deprivation and insecurity. I firmly believe that in place of the thirty per cent of the clergy who actually leave the priesthood, seventy-five percent would do so if it were not for the fear that is constantly instilled into them.

If it had not been for our hospital I might still be in the Roman Catholic Church leading a life of misery and frustration.

Memorial Hospital, or St. Monica's, was founded on two principles, both contrary to the Catholic Sisters' hospitals. The first was that it is possible to train together as nurses, girls of all races. The Catholic Church teaches that there should be no distinction of race. Her doctrine of the "Mystical Body of Christ" welds all people into a physical unity. The Catholic Church does not have the "nerve" to practice this teaching. Most Catholic nursing schools will not accept girls of all races.

The second principle is that it is possible to give emergency care to everybody and still survive. Sisters' hospitals as a rule will not do this.

The Arizona Board of Nurse Examiners with a nun as its president refused to approve our school until we sued them and forced approval. Our students have come from all races and all sections of the country. They live together, study together and work together. There never has been an interracial argument in the nine years of the school's existence.

Our policy of rendering emergency care to every accident case before asking financial questions became so well known that ambulance drivers and law enforcement officers brought the injured to us from the very doorsteps of the city's other hospitals . . . and they still do.

It was inevitable that the nuns and the hierarchy should squirm under the double thorns of racial equality and free medical care. They began accusing me of many things. They demanded that I be prepared to obey an order to leave Phoenix.

The Franciscan provincial superior demanded particularly that I stop our care of the injured, the maimed and the sick. "Let them die on the streets," he told me; "they are the responsibility of the city of Phoenix, not of the Roman Catholic church."

The night that conversation took place I finally made up my mind. I would not leave Phoenix or our hospital. Instead I would leave the priesthood and the Catholic church. I did so December 1, 1948.

Roman Catholics accused me, as they do every ex-priest, of having deserted God. Actually reaching that decision and carrying it out brought me closer to God than I had ever been before. In rejecting Roman Catholicism I had not rejected God or religion. I had merely shed the idolatrous and money-making trappings of statues, medals, relics, indulgences, shrines, novenas and masses that the hierarchy had built around the concept of God and of religion.

I read the Bible more than I ever had before. Jesus himself was not distant and God was not distant.

And with this closer contact with God came a sudden appreciation of Protestantism. I had been taught that Protestants were not only largely to be consigned to Hell in the next world, but that on earth they were constantly disagreeing, dividing, disintegrating, and were united only on one point—opposition to Roman Catholicism.

I came to the realization that the differences of Protestants though doctrinal, are superficial and non-essential. They agree on two common principles. The first is the personal, private independent interpretation of the Bible. The second flows from their intimacy with Jesus which the Bible provides. The "fellowship" among Protestants is something that Roman Catholics simply do not understand.

To me American democracy with its material, intellectual and cultural accomplishments and its human and humanitarian pre-eminence is the ultimate blossoming of these two principles.

It is difficult for me to express my personal appraisal of American democracy without perhaps appearing to the critical intellectual mind to be maudlin and sentimental. I am sentimental about it. For the tyranny of totalitarianism is not confined to political states, and the emotional appreciation of America is not reserved only to those who reject a nationality to become its citizens.

Now I was an adult, examining for the first time the nation that was my own and marveling, not only at its physical make-up and resources, but at its moral, intellectual and spiritual resources.

But, my friends, this heritage will surely be destroyed and that great love which America shows will die unless the principles of freedom of the Bible, freedom of thought, freedom of worship, freedom of speech, are preserved.

These freedoms are in real danger of being destroyed and that danger comes from within this country, not from without.

Let me tell you just a few of the attacks in the cold war that the Catholic Church has waged against me in the five years since I exercised my American privilege of freedom of thought and freedom of worship and dared to leave the priesthood.

I received more than ten thousand letters and I still receive them. A few were friendly and congratulatory but the bulk of them, even from bishops and priests, condemned me so severely and in many instances in such vile language that if they were opened by the postal authorities their writers could have been ar-

rested for sending obscene matter through the mails.

Malicious rumors were deliberately spread by the Catholic clergy. The hierarchy, through Catholic members of the Board of Directors, tried to throw me out of the hospital I had built. I had foreseen this move and had been replacing Catholics with Protestants as Board members.

When the Catholics could not run me out of the hospital they tried to wreck the hospital and are still trying to do it.

The Catholic-controlled American College of Hospital Administrators has barred me from membership. The seminary I attended has refused to grant me my college degree.

Roman Catholicism will stoop to the lowest depths to crush its opposition. The hierarchy can no longer burn at the stake. But one of its devout subjects did try to choke me to death as a traitor to Rome. Another tried to kill my wife.

I could enumerate such cases by the hour.

The Roman Catholic Church wants to make America Catholic. If it does, the things that it has done to me will be the pattern of our land. The Catholic church believes that it alone has the truth, that all of its teachings are true, that all men have an obligation of accepting the truth and therefore must accept its doctrines and practice its morals. It believes that all other religions are false and have no right to freedom or even existence.

Roman Catholic lobbies, sometimes actually composed of priests, try to prevent the passage of laws in Congress and in the state legislatures that they do not like, and they actively promote laws they do want.

We are all familiar with the Catholic legal battle to secure the public tax funds for Catholic schools and the distinct service being rendered by P.O.A.U.

In many parts of the country the Catholic Church has secured control of school boards. The public schools have in those areas virtually Catholic schools financed with tax funds.

Catholic bishops and priests have learned all too well how to use the boycott and actually ruin newspapers, theaters, radio stations and magazines that dare print or say anything against the Catholic Church.

The shadow of the Roman Catholic Index of Forbidden Books has fallen over many schools and libraries in America. The censorship office of the moving picture industry is controlled by the Catholic Church.

There is a field that is vital to all of us and that has to a great extent come under the domination of the Roman Catholic hierarchy. It is the hospital system

of America—a system of institutions upon which our very lives can depend. Catholic hospitals treat almost half the nation's private patients. Their nursing schools train almost one-third of the nation's nurses. Yet Catholic hospitals operate, not according to the laws of our states or according to the laws of the United States, but according to the canon law of the Roman Catholic Church. Their doctors, whatever their personal religion, are governed, not by the Code of Ethics of the American Medical Association, but by the Code of Ethics of Catholic Moral Theology. And you, if you are a patient in a Catholic hospital, must abide by that foreign code even if it means your death.

Yes, the threat of Roman Catholic power is seriously great—fortunately the power of American freedom is still greater. This has been the most encouraging fact that stands out as a result of my open break from the priesthood.

Five years have passed since the eventful evening when the presses rolled and I stood in the rectory of St. Mary's church in Phoenix and offered farewell to my fellow Franciscan priests. They have been the happiest years of my life, years of struggle, of work, of relaxation and of love in an unbelievably happy marriage.

Many sincere Roman Catholics are perturbed about their church. It is their birthright and they want to be proud of it. But (secretly or among their close friends) they deplore its financial rapacity, its political alliances, its archaic moral doctrines which they either ignore or permit to ruin their lives and their marriages. They continue to hope that it will change, that it may become more charitable, less aggressive and more realistic in faith and morals.

I have pictured the tyranny of fear that chains Catholic priests to their religious posts long after they have become disillusioned and yearn for the freedom and normal life of America.

The past five years have been those of a free man, a man restored to his birthright of American liberties, liberties which in his 41 years of life under the American flag, he had never been permitted to enjoy.

I am an American again, not a foreign subject on American soil.

I can also love God and continue with freedom in the service of my fellow man. For that freedom is now my heritage also. It is the freedom of America, the freedom that I, too, with all free men must guard. Like Thomas Jefferson, I "have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man."

IN ROME last February 11, the Vatican and the Italian government celebrated the 25th anniversary of Mussolini's famed Lateran pact with the Vatican, "which church and state still hold solemnly binding," according to *Time* (February 22, 1954). "Flags flew, and there were services and speeches commemorating the recognition of the Pope's sovereignty over Vatican City and the designation of Roman Catholicism as the state religion of Italy."

The following day, February 12, an Italian preacher, Lido Petrini, of the Church of Christ in Leghorn was taken into custody while leading prayer in the church, and his congregation was forced to disband. On February 13, Saturday, Italian police descended upon Rome's Church of Christ and chiseled its name off a wall, removing first the word "Christ." On Sunday, Petrini, who had been released, was again taken into custody in the "third action against the church in less than 40 hours," reads the AP dispatch of that date.

The sign of the Church of Christ, which has been having difficulties getting recognition in spite of Italy's constitutional guarantees, was removed by direct orders of Rome police headquarters, which is under the Italian ministry of the interior, now headed by the new premier, Mario Scelba.

"In 1950," reports *Western Voice* (February 17, 1954), "when troubles with Italian authorities first began, the Italian interior ministry was headed by Scelba. He then criticized the Church of Christ and other Protestant Evangelical cults as 'aiding Communism in Italy.'"

Criticism of Protestant religions in Italy has sharpened since his rise to the premiership. In the first collective letter of its kind, the 19 presidents of Italy's Roman Catholic episcopal conferences, including the Cardinal Archbishops of eight major cities, said, according to the AP report, "Pernicious errors are arising in Italy from Protestant propaganda, which tends to menace the spiritual unity of the Italian people."

The era of Roman Catholic persecution has not yet drawn to a close. *Caveat lector*—Let the reader beware!

PROTESTANTISM A Crime In Italy

By Prof. Vincenzo C. Nitti
Portici, Naples, Italy



ON THE afternoon of March 2, 1953, at the Lateran Athenaeum in Rome, while celebrating the fourteenth anniversary of the elevation to the Pontificate of Pius XII, Cardinal Alfred Ottaviani asserted before a large audience of prelates, students and civilians, that *there cannot be a religious plurality*, and that the absolute confessional principles of the Roman Catholic church must be respected.

The Cardinal asserted further that it is a certain and undebatable truth that the principles of ECCLESIASTICAL PUBLIC RIGHTS and the duty of the governing officials in a state composed mostly of Catholics, must direct the legislation to suit the Catholic Church; and that in a predominantly Catholic country such as Italy the people not only privately, but also publicly, must profess Roman Catholicism, and that the legislation of the country must favor Catholic interests; and further that the state must defend the religious patrimony of the people against any attack which would upset the Catholic faith.

The above quotations are sufficient evidence that Roman Catholicism is one of the fundamental interests of the Italian state and of every state where Romanism is in the majority, and that any evangelistic effort on the part of Protestant missionaries automatically becomes a CRIME AGAINST THE STATE. This is what the Roman Catholic Church has been able to accomplish politically in Italy since the new republic was founded January 1, 1948.

A Crime to Preach Christ

Preaching the Gospel in Italy is a crime not because it implies a political or ideo-

logical opposition to organized government, but because it is a religious activity contrary to the recognized confessional religion of the state. The Catholic claim is **FOUNDED ON THE PRESUPPOSITION THAT ROMAN CATHOLICISM HAS THE TRUTH AND IT ALONE IS WORTHY OF FREEDOM, AND THAT ALL OTHER RELIGIONS ARE IN ERROR.** It is this presumption on the part of the Vatican which is at the basis of recent outbreaks of persecutions against Protestant missionaries, both native and foreign, in Italy.

For a catalog of these persecutions, it would be well to consult an article by Giorgio Spini, entitled: "Persecution against Evangelicals in Italy," which appeared in the January, 1953, issue of *Il Ponte*, a leading monthly review of politics and literature, published by *La Nuova Italia*, Florence, Italy. Suffice it to say that Waldensians, Baptists, Methodists, Pentecostals, Salvation Army, Church of Christ (both the Texan and Mediterranean branches), Seventh-day Adventists, and other undenominational groups were affected, including also the Christian Service Center of Naples. Incidentally, the latter serves only American and English Protestant sailors, yet the Italian authorities want to close it. Only the intervention of NATO and of a high-ranking admiral have kept it open.

The Fate of Roman Catholic Priests

Can it be said that Italy is really Roman Catholic when only a small percentage of Italians go to church on Sunday and in view of the fact that Pope Pius XII excommunicated about 8,500,000 Italians in 1948? And what about priests who wish to abandon their Church?

According to a treaty between the Republic of Italy and the Vatican, *no priest who leaves the church of Rome can be employed by the Italian state in any capacity in which he meets the public.* The Italian state controls all schools from the grades to the university; and railroads, postal and telegraph services, besides many Italian industries, are either government-owned or government-subsidized, and therefore closed to apostate priests. What can the priest who leaves the church do but starve? To the old Roman Catholic affirmation that outside the Church there is no salvation, must now be added, thanks to the Christian Democratic party: *outside the Church there is no bread.*

The Italian state and the Vatican, which consider former priests and friars to be "untouchables," prefer to condemn them to a veritable death by starvation, to social and economic ostracism, and in addition they often boycott the relatives of these former priests in their business relations. In all Italy it is known that the

Roman Catholic Church prefers to keep within its own bosom priests who do not believe in its dogmas and practices rather than permit them to leave the Mother Church. Think of a priest *without faith* saying mass daily, lying against himself, the Church, and believers; think of a priest who absolves penitents, yet does not believe in the act he is performing; think of priests whose lives are in direct contradiction to the teachings of Christian morality.

Expulsion of Protestant Missionaries

Four years ago Father Lombardi, a Jesuit known as the "Microphone of God," but who more correctly should be called the Mouthpiece of the Vatican, came to the public square near The Evangelical Biblical Institute, directed by Anthony Callandro, and there on a specially built open stand, surrounded by eighteen corps of police in uniform and plain clothes, harangued against the Methodist Orphan Home in the town of Portici, and against the Institute.

He actually tried to incite the people to drive out the occupants of the Institute and added that if they did not get rid of the Protestants, they would be visited by the fulminations of God, Saint Cyrus (the patron saint of the community), and other "satellites of Heaven" at his command. In any truly civilized country this Jesuit demagogue would have suffered the penalty of the law, but instead he had the protection of the police. However, Father Lombardi was greatly disappointed, for the people did not move against the Institute, but turned their backs on him in disgust.

With the elevation of Bishop Marcello Mimmi to the Cardinalship of Naples in January, 1953, the battle between the Vatican-controlled Italian government and the growing Protestant movement entered into a newer and more acute phase. In that month and the succeeding months the Italian government through the local police delivered expulsion orders to some sixteen American Protestant missionaries working in Italian cities from Piedmont to Calabria. Among these was Mr. Callandro.

The Challenge

If the Roman Catholic Church is allowed to increase its power by dominating one government after another, what will become of the fundamental human rights such as America now enjoys? Protestants everywhere should once and for all take a united stand and with the Word of God expose the religious pretenses of the Church of Rome. And they should once for all declare as *false* that which Pope Pius IX and his successors including the present pope maintain, namely: That it is an **ERROR** to hold that "*every man is free to embrace and to profess that religion which, guided by the light of reason, he judges true.*"

"On This Rock Will I Build My Church"

THE THIRD Session of the Vatican Council* has decreed that no one is allowed to interpret Holy Scripture against the unanimous consent of the Church Fathers. (Vatic. sess. 3, can. 2) In this connection the Most Reverend Archbishop Kenrick, in a speech before the Vatican Council, stated the following:

"The rule of Biblical interpretation imposed upon us is this: that the Scriptures are not to be interpreted contrary to the unanimous consent of the Fathers. It is doubtful whether any instance of that unanimous consent is to be found. But this failing, the rule to lay down for us the law of following, in their interpretation of Scripture, the major number of the Fathers, that might seem to approach unanimity. Accepting this rule, we are compelled to abandon the usual modern exposition of the words, 'On this rock will I build my church.'

In a remarkable pamphlet printed in facsimile of manuscript, and presented to the Fathers almost two months ago, we find five different interpretations of the word 'rock,' in the place cited, the first of which declares (I transcribe the words) 'that the church was built on Peter'; and this interpretation is followed by seventeen Fathers—among them Origen, Cyprian, Jerome, Hilary, Cyril of Alexandria, Leo the Great, Augustine.

"The second interpretation understands from these words, 'On this rock will I build my church,' that the church was built on all the apostles, whom Peter represented by virtue of the primacy. And this opinion is followed by eight Fathers—among them Origen, Cyprian, Jerome, Augustine, Theodoret.

"The third interpretation asserts that the words, 'On this rock,' etc., are to be understood of the faith which Peter had professed—that this faith, this profession of faith, by which we believe Christ to be the Son of the living God, is the everlasting and immovable foundation of the

church. This interpretation is the weightiest of all, since it is followed by forty-four Fathers and doctors; among them, from the East, are Gregory of Nyssa, Cyril of Alexandria, Chrysostom, Theophylact; from the West, Hilary, Ambrose, Leo the Great; from Africa, Augustine.

"The fourth interpretation declares that the words, 'On this rock' are to be understood of that rock which Peter had confessed, that is, Christ—that the church was built upon Christ. This interpretation is followed by sixteen Fathers and doctors.

"The fifth interpretation of the Fathers understands by the name of the rock, the faithful themselves who believing Christ to be the Son of God, are constituted living stones out of which the church is built. From this it follows, either that no argument at all, or one of the slenderest probability, is to be derived from the words, 'On this rock will I build my church,' in support of the primacy. Unless it is certain that by the rock is to be understood the Apostle Peter in his own person and not in his capacity as the chief apostle speaking for them all, the word supplies no argument whatever, I do not say in proof of Papal infallibility, but even in support of the primacy of the Bishop of Rome. If we are bound to follow the majority of the Fathers in this thing, then we are bound to hold for certain that by the rock should be understood the faith professed by Peter, not Peter professing the faith." (Speech of Archbishop Kenrick; cited in 'An Inside View of the Vatican Council,' edited by Leonard Woolsey Bacon, pages 107-109).

Since the rock can only refer to Peter's faith that Christ is the Son of God (according to the unanimous consent of the Fathers), it can not refer to Peter as a person. Therefore, any honest Roman Catholic following the rule of unanimous consent, must believe with the majority of the Fathers that Peter is *not* the rock upon which Christ promised to build His Church; for if the rock refers to Peter's faith that Christ is the Son of God (as the church Fathers affirm), then the promise naturally follows that upon this faith Christ built His Church. (Mat. 16:18)

*It was at this same Third Session of the Vatican Council, which convened in Rome on April 24, 1870, that the dogma of The Infallibility of the Pope was promulgated. See "Roman Catholic Bishop Strossmayer, a Champion Against the Infallibility of the Pope," "CONVERTED CATHOLIC MAGAZINE," January, 1954.

RED PATCHES IN THE PURPLE CURTAIN

By W. M. MONTAÑO

THREE GLASSES clinked in a toast to "the coming friendly relations between the Vatican and the Kremlin." The year: 1923. The location: the Italian cruiser *Dante Alighieri*. The dramatis personae: Chicherin, Soviet Commissar for Foreign Affairs; the king of Italy; the Archbishop of Genoa. The scene takes place behind the Purple Curtain. There is no audience.

This might sound strangely out of order when the Roman Catholic Church has aligned all her forces to combat Communism and has called the entire world to her aid in a "righteous" war against a godless ideology. It might sound paradoxical in view of Roman Catholic charges of Communism within the ranks of Protestantism. It might even sound like a complete fabrication. But it makes sense to anyone desiring to interpret the facts. And the facts are simply these:

That the Vatican has no scruples about seeking an alliance with any major power, including the Kremlin. That Communism and Catholicism are by no means incompatible. That, on the contrary, Communism abounds where Catholicism is strongest. That the Vatican, however, is anxious to appear as the champion of the free world against Communism.

A brief look at recent history will amply justify the first assertion. Less than three decades ago, Cardinal Merry del Val looked upon the late unlamented Mussolini as a man "visibly protected by God," and two months later (December, 1926) Pope Pius XI himself called him "the man sent by Providence." In these early years of his supremacy, Mussolini thus had the assurance that he



could count on the support of the Pope, who, having no use for democracy and fearful of Communism, was willing to pay court to the lesser evil of Fascism. Conscientious Catholics were even allowed to take the Fascist oath of allegiance to Mussolini "without sin" by add-

ing a mental reservation fortuitously provided by the Pope.

As for Germany under the Hitler regime, there was no lack of Catholic theologians to prove that Nazism as well as Fascism could be reconciled with Roman Catholicism. In fact, when Hitler sent Ribbentrop to Rome on a mission of appeasement preparatory to his attack on Russia in 1941, the Vatican radio ceased its anti-German broadcasts.

Recognizing his subordinate role in a Europe dominated by the Axis, Pius XI nevertheless preferred subordination to the state, to separation of church and state, in spite of the odium of both. The former did offer certain financial and civil advantages, however, which were not altogether to be ignored. And it was easy to hope for better days.

But the dark horse in the field was Russia. When, after the outbreak of World War II, Hitler committed the Axis powers to a fight to the finish with Russia, and England and the United States overnight committed themselves to a program of lend-lease to their new ally, the Pope had a real problem on his hands. But there was a solution. He merely placed a wager on each contender, then comfortably sat on the fence to await the results. As the winner emerged, he had only to name him, acclaim him, collect on his wager, and receive congratulations for his perspicacity. It was as simple as that.

Meanwhile, to cloud the issue, Bishop Hurley of Florida loudly proclaimed that Nazism represented the first enemy of mankind; Monsignor Sheen admitted that the U. S. should aid Russia materially; and Archbishop Curley of Baltimore consigned both systems to the prince of darkness. Shortly after Pearl Harbor, the Pope in a lengthy address pronounced his benediction, albeit in veiled terms, on both Mussolini and President Roosevelt. The plot thickened.

As for Russia, Pius XII, while papal nuncio in Germany, had made negotiations in 1925 with the aforementioned Chicherin, who presented him with Soviet proposals for a Kremlin-Vatican

concordat; the former hoped through these negotiations that a large section of the Orthodox Church would embrace Roman Catholicism and yield obedience to the Vatican. However, negotiations lapsed in 1927, when the Vatican sought power through Fascism. But the significant fact is that when Hitler invaded Russia in 1941, the new Pope, Pius XII, refused to bestow his blessing on the Axis partners and remained judiciously silent about Russia, whose early defeat was generally anticipated. The fortunes of war eventually proved the wisdom of silence, and by 1943, the then Monsignor Spellman was already making plans to go to Moscow in the hope of converting Stalin to Roman Catholicism or at least concluding a Soviet concordat with Rome.

The uninitiated could easily get lost in this labyrinth of negotiations and counter-negotiations, duplicity and complicity, were it not for a single, palpable thread running from beginning to end of the maze—a thread composed of two twisted strands, one political, one ecclesiastical. Politically, the Pope, though lacking any divisions, as Stalin pointed out so succinctly, has immense power that he wields constantly to his own advantage—now favoring one side, now another, now playing both ends against the middle, now remaining prudently aloof. Ecclesiastically, he has faithful adherents in every land, taught to yield primary allegiance to Rome and so dispersed as to provide a convenient *raison d'être* in any part of the world for any political maneuvers requiring the cloak of religion. Is Nazism going to conquer Europe? Then let us conclude a concordat with Hitler to gain religious freedom for Roman Catholics under the New Order. Is America entering the war? Then let us hate Nazism, love Russia, and pay court to F.D.R. to gain prestige for Catholics in the land of opportunity. Is Russia mighty in world affairs? Then let us make alliances with her to protect the faithful within her borders from persecution.

So goes the Vatican "line." And though complex in operation, it is by no

means difficult to comprehend—except for one curious twist: While the Pope may for political reasons seek peaceful coexistence for his subjects in Communist countries, there remains the remarkable paradox that Communism abounds where Catholicism is strongest. Why this strange dichotomy? Why should a fig tree bring forth sour grapes? And if this be true, why then such vigorous opposition on the part of the Roman Catholic Church, in the United States, at any rate, to Communism?

Careful examination of the facts will reveal that the conflict is not necessarily ideological nor has it anything to do with the fact that Communism is atheistic. In fact, as we stated in *THE CONVERTED CATHOLIC MAGAZINE* of last November, "the Pope is bound by his apostolic mission to enter into contact with any government, good or bad; in fact, he must deal even with the devil—a drastic word used by Pope Pius XI in speaking of Mussolini. The Pope could negotiate with Stalin and Tito in defense of the faithful in Russia and Yugoslavia, and it is not the Pope's fault that he has no contact with them." (Quotation from *Osservatore Romano*. Italics added.)

What then is the basis for the struggle? What is the essence of the mystery that allows the Roman Catholic Church to spawn Communism on the one hand and spurn it on the other? to pledge support here and imprecate there? to embrace today and renounce tomorrow? The answer is brilliant in its logic, brutal in its simplicity. It is as old as man, as subtle as the angel of light. It is—demonstrably—the lust for power. The Roman Catholic Church from its earliest history has coveted supremacy. She has had no desire to look up to or be subservient to a higher power. She prefers the high seat for herself alone. Correlatively, she will not tolerate any system that does not recognize her as the supreme power.

All her machinations, all her intrigues, all her political maneuverings down through the centuries have centered

around this one theme: power. This is the national anthem of the kingdom of the Vatican: power. This is the Mystery Tune of the Pied Piper of Rome: POWER.

And this is both her strength and her weakness. For the lust for power explains why she courts Communism behind the Iron Curtain and curses Communism in America—while chafing at the inroads of Communism into her own camp in Catholic countries. Let the record speak.

In Italy

For years the Roman Catholic Church has been plagued with the problem, growing in intensity, of fighting Communism within so-called Catholic countries. That the problem is real and recognized by the Church is evident from the concern of Catholic writers. "To fight Communism effectively, there has to be a united Church," writes Daniel J. Lord, S.J., noted Catholic actionist (*Information*, November, 1952); "clergy and laity must form a solid front against the enemy. We need only recall the violent anticlericalism of some of the countries, once Catholic, which are now either Communist or on the way toward Communism."

Italy is no exception. The Christian Democratic party (previously headed by Alcide de Gasperi), though a Catholic party approved by the Vatican, includes within its unstable ranks many anticlericals and in last year's election campaign numbered among its supporters three allies with their roots deep in Italy's "long and emphatic anticlerical past," according to *Time* (May 25, 1953). "It is the supreme anomaly in a land of anomalies that 99.6% Catholic Italy is bitterly anticlerical in politics. The war between church and state has never truly ended," the article continues. Strangely enough, until de Gasperi took office, Italy had never had a practicing Catholic as Premier, though the state religion has always been Roman Catholic.

But in spite of the fact that "to be a Communist is, by decree of the Vatican,

a mortal sin," says *Time*, "... in some leading Italian towns the best place to find the leading Communists together is at Sunday Mass." This is no obscure fact.

As recently as January 24, 1954, *This Week* magazine carried a feature article by Henry J. Taylor with the banner headline: "Italy Is Going Communist!" "My own observations in Italy since [the 1953 election] have convinced me that Italy will be the first free nation in all history to vote itself Communist," writes Mr. Taylor, author, economist, and commentator on ABC. Contrary to established policy in Iron Curtain countries, the Soviet has not captured Italians by means of a coup or a revolution; the port of entry was through the will of the people—nothing more, nothing less. "Behind the Iron Curtain . . . the people who have experienced Communism are revolting against Communism. Yet here where Communism has never been encountered its appeal grows and grows"—and this in spite of the supposed bulwarks of the Catholic Church and American aid. "*Vota Comunista, Vota Comunista*" is the catchword, and dollars and dogma go unheeded.

But note Mr. Taylor's arresting comment: "*Nearly every leader in the Italian Communist Party claims he is a Catholic.*" (Italics added.)

"I am as good a Catholic as you are," he shouts at village meetings. "I go to church with you. I believe the Pope should run the Church. I believe the priest should run his parish. *But not our village.*"

"The place of the priest," a church-going Italian is likely to grumble, "is in the sacristy, not the public square," *Time* affirms.

This is anticlericalism in its most virulent form, because it exists in the body of the Church itself. This is the bait that Communists use in their bloodless campaign. This epitomizes the whole problem. "It answers the mystery (and destroys all reassurance) regarding how a deeply religious and overwhelmingly Catholic country can nevertheless go Communist."

And all the keys of heaven and of hell, allegedly controlled by the Vatican, are powerless to stay the surge of a force that leaves the Church frothing like a mad dog in the face of a tidal wave—not because of hatred of water or impotence to escape elsewhere, but simply because of challenged supremacy at a particular time, in a particular place.

In France

In France the situation is similar. The French hierarchy, with Popes Pius XI and XII, "vigorously condemns Communist doctrine and warns the faithful against its influence," and yet Cardinal Suhard, speaking emphatically for the Church in France, reveals a seeming duplicity when he concedes that "No Catholic should be compelled to reproach himself for having given his support to the establishment of a regime which brings with it such injustices" as Communism.

Jean Villain, S.J., from whom the above material is quoted, relates the problem in some detail in his article, "Social Attitudes of the French Hierarchy," (*The Catholic Mind*, March 1953). Simply stated, Capitalism has failed in France, and it would seem that the only other movement offering any solution to the labor problems is Communism. Inasmuch as French Catholics "were constantly being invited to collaborate closely with the Communists in a more or less official capacity in their struggle against injustice," according to Villain, the question of the association of Catholics with Communists reached an acute stage. But note his observation: "Uncritical opposition to all Communist efforts could be a source of danger for religion." Quoting the Archbishop of Aix, he continues:

"A systematic and unconditional opposition to the Communist movement runs the risk of making Catholics appear as enemies of the worker class and might drive the workers further from the Church. For this reason . . . they must be on their guard lest opposition to Communism

make them appear to oppose the workers' desire for freedom and justice and improved living conditions."

The relationship between Catholics and Communists is seen to be one of expediency, not of incompatibility, as the Church would have Americans believe. Continuing, Villain observes that the "Christian Progressivists" undertook to unite their political action closely with the activities of the Communist Party," believing that they could reject Communist atheism and at the same time promote the political and social action of the Party. Furthermore, Cardinal Suhard, quoted above, asserted that it was possible for Catholics to be led "to undertake their action parallel to that of the Communists in seeking limited and precise objectives required by the general interest, without any essential union with the special objectives of the Communist Party."

French Worker Priests

In this connection, one recalls the almost ludicrous controversy that developed over the use of worker priests. The worker-priest movement, it will be remembered, was started at the end of World War II in an effort to halt the inroads of Communism into the working class. Early last September, Mr. M. Massiani wrote (in *The Tablet*, September 19) that Cardinal Saliege, Archbishop of Toulouse, was warning these priests against becoming interested in the workers' problems to the neglect of the Gospel; he "stressed that priests must stick to spiritual interests and not become labor leaders." Another article in the same issue reported that "the training of French seminarians as 'worker priests' has been ordered stopped by the Sacred Congregation of Seminaries and Universities at Rome," ostensibly because some young priests "had let their zeal for social justice lead them into conflict with Church doctrine"—the conflict being over leftist activities.

By the first of October, four worker priests had joined the "progressive Christians," a leftist group against which

Church authorities have warned Catholics (see *The Catholic Universe Bulletin*, October 2, 1953), and had made a public attack on the French Confederation of Christian Workers for acting in a strike "without first consulting the Communist-controlled General Confederation of Labor."

A more recent press dispatch from Vatican City, dated December 28, 1953 (as quoted in Toronto's *The Sentinel*, January 21, 1954), contains the following admission regarding the outcome of having priests work in factories: "Criticism recently sharpened against the program, however, when it was charged that some of the priests were being converted to Communism."

By February 3, the controversy had crystallized into a rebellion when 73 of the country's approximately 100 worker priests drew up a strongly-worded statement protesting the decision of the Catholic hierarchy to recall them from their factory and dock jobs. (*The Tablet*, February 6, 1954.) According to *La Croix*, Paris Catholic daily, and the Paris correspondent of the *New York Times*, the document was "Marxist in tone" and phraseology.

On the purely political front, there are occasional straws in the wind to show the drift of political fortunes. The *Universe Bulletin* of January 22, 1954, reported that the French National Assembly, in an election "decided in part by religious issues," chose Socialist Andre Le Troquet as its president (a post similar to that of speaker of the House in the American Congress). "Regarded as an upset, Le Troquet's victory was also seen as a triumph for the Communists, who supported him." Pierre Pflimlin, the opposition candidate, was considered by the Radical Socialists, who were expected to support him, as too much of a "clericalist," coming as he does from strongly Catholic Alsace. "The election was widely interpreted in the French press as a Communist victory," the *Bulletin* conceded.

In the Netherlands

The Catholic Church is having its

The Converted Catholic Magazine

troubles in Holland, where for several years the Catholic and Socialist parties have formed a coalition government. According to the Chicago *Daily Tribune* (June 8, 1953), "Leaders of the Catholic party today fear that the continued coalition is the cause of rot in the Catholic party," since "many Catholic union members are drifting off to the Socialist party." Here again, as in Italy, union members claim they are not voting against the Catholic Church simply because they belong to the Socialist party.

In Spain

"By tradition and Franco's constitution, Spain is a Christian State," reports *Time* (February 8, 1954). But the "overwhelming majority" of Spanish workers are indifferent to religion, according to *Ecclesia*, official journal of Spanish Catholic Action. Among the causes listed are "the Marxist virus that rusts his soul; his current contact with the priest; economic difficulties that worry his spirit, and a bitter life."

Though the government has recently allowed wage increases, many Spanish workers attribute the policy "not so much to the reasons of justice as to the need for avoiding the advance and penetration of Communism." Though her Civil War belongs to the history of the middle Thirties, the conflict between Catholicism and Communism continues to be an acute problem in Spain.

But Catholic intervention in temporal affairs and the Church's desire for power are not alone confined to Catholic countries in Europe.

In Latin America

Latin American countries, for centuries the stronghold of Catholicism, are no longer immune to divergent ideologies. Only last October 14 (AP dispatch), Assistant Secretary of State John Moors Cabot, commenting on the stiffening attitude of the United States toward Communism, pointed the finger at Guatemala, which, he said, was "openly playing the Communist game."

Dr. Milton Eisenhower "made it clear

in his report to the President, published last November," writes Russell H. Fitzgibbon in the Los Angeles *Times* (February 18, 1954), "that a major part of the difficulty in Latin America is due to the tragically undeveloped economic and social conditions in many areas"—a situation which the long-dominant Roman Catholic Church has not ameliorated and which the Communists have exploited to the utmost. Guatemala is a good case study of the ravages of Communism in the sick body of Catholicism.

However, Panama is also "a prime target for Red infiltration," writes Jaime Fonseca in *The Catholic Universe Bulletin* of February 5, 1954. In Colombia, though "for the time being the Reds are relatively weak there," the Communists in the bloody Bogota riots of 1948 showed what they could do on a moment's notice. In Ecuador, Communists "are taking advantage of the country's unsettled political climate to promote their cause." In Venezuela, where the threat of Communism "does not come primarily from poverty," the existing military dictatorship which has driven the Reds underground "may be paving the way for their eventual triumph" by breeding resentment for its ruthless regime and mutual sympathy among its political prisoners in concentration camps.

But Communism had made "greater inroads in Brazil than anywhere else in South America," warns Jaime Fonseca in *The Tablet* (November 7, 1953). In fact, the government of Latin America's largest nation is apparently aiding the Reds and is itself "extensively infiltrated." Communists control an estimated 1500 influential government positions, says Mr. Fonseca; they have penetrated into the Army to a "fantastic" degree; they have infiltrated into key positions in the banking business; they have instigated serious strikes; and they have used municipal elections to stir up trouble.

"Brazil currently is plagued with virtually unsolvable problems which aid the Reds," Fonseca continues. To make matters worse, "Religious instruction is poor save for a few centers of Catholic

Action and other organizations." These were doubtless the reasons for concern at the Caracas conference.

But while Communism is having a field day in Brazil and the Church is lamenting the change, the latter is frantically seeking to work out a *modus vivendi* with countries behind the Iron Curtain.

Behind the Iron Curtain

In Poland, the Roman Catholic bishops signed an agreement with the state in 1950 in which the Church agreed to respect the state's authority, the Government on its part promising religious freedom. In Hungary, the Catholic bishops and the Government reached an interim agreement in 1950; that same year, the bishops agreed to take the oath of allegiance, and the Reds set up the so-called Peace Committee of Catholic Priests, who have been given high Church positions. In Czechoslovakia, the Ministry of Church Affairs has organized the schismatic "Catholic Action," headed by pro-Communist priests. In Rumania, all bishops were required in 1948 to take an oath of allegiance to the new constitution; in 1951, a council was set up to administer the small apostate pro-Communist group, called "The Catholic Status," an organization devoted to create eventually a "national" Catholic Church, independent of Rome and subservient to the Communist regime. In Bulgaria, Catholics were "forced" to join the Soviet-controlled Orthodox Church. In Albania, the Roman Catholic Church was nationalized in 1951 and was thus the first country in which spiritual ties with the Vatican were broken and the national episcopate declared the highest Church authority. In Yugoslavia, the Government sponsors the St. Cyril and St. Methodius priests' organization to separate the Church from Rome.

America (December 12, 1953), from which the foregoing material was quoted, succeeds rather forlornly in explaining the defections from Rome by repeating over and over again the words "forced" and "required," to indicate

compulsion. But this is contra-indicated by events in these as well as Catholic countries, as we have shown.

In Russia

"There are few topics more frequently discussed or more difficult to deal with authoritatively than the status of religion in the Soviet Union," Maurice F. Meyers, S.J., avers in his introduction to a book review on *The Russian Church and the Soviet State, 1917-1950*, by John Shelton Curtiss (*America*, December 19, 1953). But he includes two brief quotations which contain rather striking proof of our assertion that Catholicism and Communism are not incompatible but simply cannot coexist on the same power level.

First, the Russian attitude: "Soviet policy sought to reach a *modus vivendi* with groups of accommodating churchmen rather than to destroy the church

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root and branch. Once reached, the compromise has endured."

Second, the Roman Catholic attitude: "In 1946 some five million Uniates renounced the papacy and asked to be received under the jurisdiction of the Patriarch of Moscow, a request that was speedily granted." Because Rome was forced to relinquish her power over these five million members of the Uniate Church, the transaction was labeled by Mr. Meyers as a "brutal story" of "bloody suppression."

But the most revealing pronouncement about Russia comes from the Pope himself. In an Apostolic Letter dated July 7, 1952 (see *The Catholic Mind*, June, 1953), Pius XII wrote with surprising candor, if not outright sympathy, to the people of Russia. After reminding them of the succor given after World War I by Benedict XV and Pius XI, he continues:

"We are animated by the same most ardent affection and by the same concern for the people of Russia. When the last long and terrible conflict broke out, We did all that was in Our power . . . that discords might be healed with an equitable and just peace . . .

"Never, even at that time, did there come from Our lips a word that could have seemed to any of the belligerents to be unjust or harsh . . . And when pressure was brought to bear upon Us to give Our approval in some way, either verbally or in writing, to the war undertaken against Russia in 1941, We never consented to do so . . . We remained impartial toward all contestants and often gave proof of Our impartiality by Our words and actions . . . We have embraced with Our most ardent charity all nations, even those whose rulers are professedly enemies of this Apostolic See . . ."

No spokesman for the Vatican could state the case more succinctly or with greater clarity. A glance at the record will indicate that there has been more than one attempt made by the Vatican to come to terms with Russia. The Vatican newspaper *Osservatore Romano*, according to *The Catholic Register* (Oc-

tober 10, 1948), publicized the requirements: "Full freedom for the Catholic Church to carry on its religious ministry, to operate schools and to engage in religious propaganda." The Vatican wanted the resurrection of an agreement similar to the Vatican-Czarist Concordat of 1847.

On October 10, 1949, the *United Nations World* magazine carried a similar article on "The Vatican's Conditions for Peace with Communism," written by Count Giuseppe dalla Torre, editor of *Osservatore Romano*.

However, earlier in the year (May 8, 1949) the *New York Times* quoted an editorial in *L'Osservatore* to the effect that the spirit of capitalism was fundamentally more atheistic than "communism which, as an economic system, does not run counter to the nature of Christian doctrine as strongly as capitalism," which has gold as its God. The purpose of the editorial, states the *Times*, was to "refute the Communist contention that the Catholic Church favors and supports capitalism. Nothing could be farther from the truth, the editorial asserts" and points to the speeches of Pius XII (see above).

In Czechoslovakia

Not too long ago one could buy at the famous Knock shrine in Ireland tiny images of the Virgin Mary to be worn in the lapel. On one side were the words, "I prayed for you at Knock"; on the other, "Made in Czechoslovakia." "The very government department in Czechoslovakia which conducts the campaign against the Church" writes Douglas Hyde in *Our Sunday Visitor* (November 8, 1953), "is also responsible for the manufacture of holy objects for sale abroad."

Can it be that, as in other countries, Czechoslovakian Communists are also Roman Catholics?

In Yugoslavia

On January 17, 1953, according to the *Los Angeles Times*, Roman Catholic Bishop Antun Aksamovic sent Marshal

Tito a congratulatory message upon his election as President of Yugoslavia. Thus Roman Catholic dissimulation becomes evident, especially in the content of the official telegram, which said: the "great historical day of the proclamation of the constitution is marked by the fortunate election of your excellency, celebrated uniter and leader of our peoples, as President of the Republic of Yugoslavia. I am sending my greetings to your excellency. Long life."

One would almost conclude that outside the fold the ravening wolf is a rather pleasant pet!

In Poland

On the other hand, *The Catholic Universe Bulletin* of August 7, 1953, reported that a Vatican broadcast "denounced what it described as 'Catholic quislings' in Poland, who under the disguise of being loyal Catholics aid the Red regime in imposing restrictions on the Church." Blowing hot and cold, the broadcast went on to state that "priests who co-operate with the regime on the surface are not necessarily disloyal to the Holy See. It explained that by giving some co-operation, these priests hope to save their churches and maintain some freedom of worship for their congregations."

By early November, however, according to Catholic *The Tablet* (November 7, 1953), more than two thousand "patriotic priests" had taken part in mass meetings in major Polish cities "to urge all priests to join and support the National Front, a Communist-run organization," in both domestic and international policies. The Warsaw Radio quoted the official organ of collaborationist Catholics as saying that "patriotic priests and progressive Catholics" will obey the Polish hierarchy's orders only when they agree with the State's interests and will retain the right to exercise their own judgment in instances where the hierarchy disagrees with or seeks to control the State.

It is interesting that in Poland the Government shows favor toward so-

called "progressive Catholics," who, "while ostentatiously claiming to be Catholic, are always found on the side of the Government, even in the glaring instance of the regime's attempt to control Church appointments," writes Robert A. Graham in *America* (February 6, 1954). The "Today and Tomorrow" group, though accorded privileged treatment as a reward for support, has not been considered schismatic by the Church, however inconsistent this may seem.

The majority of the "patriotic priests," according to Graham, "have had the misfortune to run afoul of canon law or are at outs with their bishops. These people are now trying, with the aid of the secular authorities, to 'purify' and 'reform' the Church. They attack the bishops and even the Pope, while propounding views that clearly point the way to schism and heresy." Are these the same priests condoned by the Vatican for trying to "save their churches"? If so, is Mr. Graham editorially at odds with the Pope? Or is this all another example of double-talk?

A lengthy memorandum directed to the President of Poland by Polish bishops on May 8, 1953 (see *The Tablet*, October 10, 1953), in general summarizes the attitude of the Roman Catholic Church in countries where the existing government is inimical to Catholic interests. Its thesis is that "the hierarchy has leaned over backwards to try to get along with the regime and live up to the 1950 agreement.

"The Bishops have gone so far as to support the 'peace movement' though this movement took on a political and strictly secular character. . . . They support, as far as possible, the national front, despite the fact that the front seeks to achieve Marxist aims contrary to Catholic teaching. . . .

"We are not acting with any controversial aims in mind . . . but only to emphasize the burning necessity to find an honest and fair way out of the existing situation. We are seeking a positive solution, which would benefit both the Church and the State. Nothing is further from our minds than

to introduce dissension or spread hatred."

Even for godless Communism, we might ask? Isn't this excellent proof of our assertion that Communism and Catholicism are by no means incompatible? But let the record continue.

Now in America

It is significant that many Catholic clergymen and laymen, conscious of the disparity between the principles of Christianity and the political aims of a supposedly Christian church, are so disillusioned as to become victims of that philosophy which has similar political and social aims but without the guise of Christianity.

Recently, a letter written to Rev. Philip S. Moore, C.S.C., of the University of Notre Dame, by Marie A. Hamill, a Baltimore Catholic, was printed in *The Tablet* (December 12, 1953). The author expressed her surprise and uneasiness at a half-page ad in the Baltimore *Sun* featuring the United World Federalists with an endorsement by Rev. Moore under the heading, "I am a Federalist Because . . ." With reasonable assurance of the Communist leanings of

the U.W.F., Miss Hamill felt she had good cause to be concerned.

In view of the Church's official attitude and dicta and of Rev. Moore's University connection, we wonder if a reader of *The Catholic World* isn't rather astute when she writes (January, 1954, issue), "I suspect then that there has been and will be, some infiltration of Catholic schools" by Communism.

If this be so, even to a small degree, Senator McCarthy's recent observations about teacher loyalty take on added significance. Unfortunately some teachers are not loyal, he stated in an interview reported by the *Los Angeles Times* (February 10, 1954).

"In college they've got a captive audience. I think such a professor can do more damage than three or four or five active Communists in other fields . . . If there are 25 political science teachers and two are Communists the two can do more damage than the others can do good."

Asked what he meant by "a very small percentage" of teachers who could be a serious influence, the Senator replied, "Oh, two or three percent." Later he added that "just as a guess" some fifty teachers had thus far been exposed as Communists by Congressional committees.

A "small percentage" of Communists in Catholic schools could very well account for the controversy stirred up over Congressional investigations by educators at the annual meeting of the National Catholic Education Association about a year ago—a controversy which received quite an airing in the "Readers' Forum" columns of *The Tablet*. Opposed to "legislative investigation of subversive acts and agents in schools, the Roman Catholic educators laid themselves wide open to criticism. The April 18, 1953, *Tablet* carried several protests. One reader, annoyed at the abusive attitude of professors under investigation, commented:

"It is dangerous business these days for anybody, Catholics or otherwise, to deliver unjust criticism or to be

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casting ridicule on patriotic Congressmen doing their duty toward safeguarding the Republic. Let us not play into the hands of the Red demagogues or the fellow-travelling 'liberals.'"

Another reader expressed indignation over the remarks of Rev. Paul C. Reinert, S.J., president of St. Louis University, to the effect that Congressional investigations endanger academic freedom and purvey unjust criticism. "What 'unfair methods' was Father Reinert speaking of?" he asks. "Why are they not specified? From a Jesuit educator I would expect a definition of terms."

It is quite evident that many sincere Catholic laymen are being aroused over the question of subversion in their own ranks and are speaking out in defense of Americanism.

Meanwhile, one of the Catholic educators belonging to the group which precipitated all the controversy, a Rev. Cyril F. Meyer, C.M., Vice President of St. John's University, defended his colleagues in a long letter to the editors of *The Tablet* (May 9, 1953). Although he was the only educator in the group who favored these investigations, Rev. Meyer resented the implication by Father Hurley, S.J., that his fellow educators, "Catholic priests whose lives have been dedicated to the cause of Catholic higher education," were "egg-heads," who "were tricked into helping the Commies in their nefarious plan to bring our Congress into disrepute."

There is a question in our minds as to how much trickery was involved. As a reader from Texas commented after following the above correspondence (*The Tablet*, July 18, 1953), "Catholic educators and editors have a terrific responsibility for making sure they are right before they speak." After mentioning that left-wing defenders named a priest as being opposed to the investigation of teachers, the reader points out that "what we need to realize is that all too often Catholics and Catholic groups actually are backing the wrong causes. . .

"We see Catholics and Catholic

groups lend their support to causes and individuals which are known to the thoroughly informed to be working for the abolition of religious and private schools, and ultimately for the breaking down of differences in religious beliefs as well as differences in cultures."

A case in point is that of Harold King, a teacher of commercial subjects in New York City high schools since 1930. Called before the Senate Internal Security subcommittee, which "had evidence that a special cell existed within the Communist Party to infiltrate and influence the Catholic Church" (*The Tablet*, June 13, 1953), Mr. King "admitted that he was a member of the Catholic Committee on Human Rights" but refused on Constitutional grounds to say whether he was simultaneously a member of a Communist cell.

But the field of education is not the only battleground of opposing ideologies. The McCarran-Walter Immigration Act has also been the object of discussion and rebuttal. A report in *The Tablet* (September 5, 1953) of a talk by Father John F. Hurley, S.J., on this subject brought a lengthy response from one reader (September 26, 1953), who charged that Father Hurley erroneously—and perhaps deliberately—created the impression that only left-wingers were opposed to the law, "or at least that the 'most vigorous opponents of the law' are either outright Communists or Communist sympathizers." Denying that this is true, he lists several prominent Catholics whom Father Hurley failed to take into account or mention: Msgr. John O'Grady, "Executive Secretary of the National Catholic Conference on Charities, and for many years a most active and highly vocal opponent of what he considers to be 'restrictive' immigration legislation"; Most Rev. Richard Cushing, Archbishop of Boston, who went "most forcefully on record in opposition to the law"; Msgr. Edward E. Swanstrom, Executive Director of War Relief Services—N.C.W.C., who considers the law "completely outmoded"

and "at variance" with our foreign policy.

"I am very sure," the reader concludes, "that members of the Hierarchy and other clergy who testified to their opposition to the law . . . for reasons they considered cogent and justified, would not be pleased to be classified among Father Hurley's 'all the assorted Reds, Pinks, and Lavers.'"

The questions that arise over such an issue are somewhat disquieting. Was Father Hurley deliberately falsifying, and if so, why? Or does he classify the above-named individuals, in his own mind, at any rate, as "Communists or Communist sympathizers"—his critic to the contrary notwithstanding? Or is this a more subtle example of an underlying plot to deceive Americans by accusing "leftists" while actually siding with them? In view of Catholic-Communist intrigue elsewhere in the world, it is quite conceivable that Catholic accusations of leftists and their ilk are purposefully used to distract the attention of Americans from the Church's own activities and attempts to gain power.

On the other hand, there is reason to believe that many Catholics are such by virtue of christening and not of conviction. If Italy, for instance, has Communist Catholics, why not America? If there are European Catholics who find the Church more political than spiritual, more materialistic than Christian, and who are turning toward an ideology that makes no claims to being either spiritual or Christian, why not American Catholics?

Referring to the Catholic-Communist dichotomy, Douglas Hyde, former Communist and editor of London's *Daily Worker*, writes (*Our Sunday Visitor*, November 8, 1953):

"This paradox can only be explained when you realize as I learned from my 20 years in Communism, that these are men who are starved for a faith and are giving to the religion of the no-God all that men in the past laid at the feet of God."

Why are these Catholics "starved for a faith"? Has their Church failed them? And why is Mr. Hyde able to refer glibly to "the lapsed Catholics I knew in the party"? Isn't this another evidence of that peculiar sort of cross-breeding that has produced a new hybrid in modern society—the Communist-Catholic, or Catholic-Communist? Where is the incompatibility that the Church inveighs against so mightily?

Little wonder that compromise and collaboration with false ideologies is not at all uncommon. Little wonder that Americans have a false sense of security about the Republic they love and fall such easy prey to the blandishments and smooth doctrines of a Church century-skilled in the art and practice of deception and political sleight-of-hand.

We firmly believe that Communism is a menace to civilization and our American way of life. We abhor its godless credo. We have no choice as freedom-loving citizens but to oppose it. But we subscribe to the thesis that there is a more dangerous menace in our midst—dangerous for three reasons: it calls itself Christian; it demands primary allegiance on the part of its adherents in every land; it claims unwarranted prestige and power because of its ability to survive through the centuries, to outlast kings and kingdoms.

It is further dangerous because it sees no inconsistency in making an alliance with its so-called bitterest enemy. With all the evidence in hand, we come inescapably to the conclusion that a Kremlin-Vatican alliance is well within the realm of possibility, if not of probability. What is to hinder another toast to "coming friendly relations"?

We fear that too many loyal Americans are color-blind when it comes to the Roman Catholic Church. They may "see red" when Communism is mentioned, but they completely fail to recognize that the sacred cow in their midst may, after all, in spite of a delightful bit of childhood doggerel, be purple. We are suspicious of purple cows.



Keith Leroy Brooks, D.D.

A stalwart Christian soldier of the Cross has passed away in Christ. Dr. Keith Leroy Brooks was born in Norwich, New York, on February 23, 1887, and died exactly sixty-seven years later on February 23, 1954. He began his distinguished career as a newspaper reporter and became converted while covering an evangelistic campaign for the Norwich SUN. This led to his decision for Christian service. After a period of training and service in Binghamton, New York, he was called to the Bible Institute of Los Angeles, where he edited the KING'S BUSINESS from 1917 to 1928. He then founded PROPHECY MAGAZINE and remained its editor until the time of his death, a period of over twenty-five years.

A prolific writer, he edited twenty-three Bible study courses, wrote fifty books on Bible themes, innumerable tracts and pamphlets, and composed words and music to some one hundred gospel songs. Through the editorial foresight of Dr. Brooks, the forthcoming issues of PROPHECY are in preparation, and their ministry will continue unabated under the consecrated leadership of his wife.

A devotee of truth and a believer in fearless devotion to a cause, Dr. Brooks found a kindred spirit in Dr. W. M. Montañó and the work of THE CONVERTED CATHOLIC MAGAZINE, supporting both from time to time through the pages of his own publication.

Of him it might be written: "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." (Rev. 14:13)

"What Manner of Man Is This?"

By Keith L. Brooks, D.D.

"In him dwelleth all the fullness of the Godhead in bodily form" (Col. 2:9).

WHILE THE matter is fresh in our minds, this seems to be the best time to call attention to the significance of the Protestant Easter testimony that has gone out over the nation in the tremendous sunrise gatherings and the duplicated services in thousands of churches. Untold thousands of discerning minds will not escape the conclusion that such demonstrations nearly two thousand years after the resurrection, witness to the fact that Jesus Christ was none other than the manifestation of God to man.

The sight of such masses gathered at dawn on hilltops—in many instances undeterred by rain—the thrilling resurrection anthems by massed choirs of many evangelical churches; and the sermons in most instances fervently proclaiming the message of life and immortality through Christ alone—all this can mean but one thing: this Jesus must have been, as Thomas proclaimed Him: "My Lord and my God" (John 20:28).

Carried by radio and television into countless homes, these scenes, songs and sermons have certainly made millions of hearts very tender and susceptible to the Good Seed. What a time for churches to follow up with home visitation work and effective literature. While people are in an enquiring mood, this is the best time to urge them not to be false to their own reasoning and interest, but to press on to the full acceptance of Christ, and that renewing from above which will be an abiding and sanctifying witness in their own hearts of the eternal truth.

Easter is a poor time for the person

The Converted Catholic Magazine

who denies the deity of Christ as demonstrated by the bodily resurrection from the dead; unbelief is a sour note detected in the harmonies of Easter. Even thousands of non-Christians discern the emptiness of a "spiritualized" resurrection, over against the plain witness of Scripture to the literal resurrection and ascension of Jesus, both as the divine seal upon the work of the cross, and the one sure basis of the hope of immortality for the children of God.

Pity the blindness of the person who cannot even see that the mass testimony of Easter time in 1954 is itself insurmountable proof of the propositions of the Apostle Paul stated in I Cor. 15: 1-20.

What a sad spectacle—the man who sets himself up a minister of the Gospel, set for the defense of the truth—while denying the essential deity and glory of the Son of God—truths so woven into the very warp and woof of the New Testament that to get rid of them one must tear the Book to shreds! To make Him simply the "flower of humanity" through some strange quirk of evolution is to slash from Scripture hundreds of ascriptions to Jesus Christ of the attributes and works of God Himself.

What Christ was two thousand years ago, He continues to be to this day—the Transformer of human life, although absent from the scene bodily, as He said He would be. He, Israel's Messiah, is still the Master Moulder of character, the Reconstructor of society, the real Animator of all that is holy and righteous in the world.

Through the long centuries, the finest intellects have taken Him to be just what He is proclaimed to be in the New Testament. Has it lowered or raised the moral and spiritual standard of their lives? The fact is that there is no other message known to the world that has such quickening and transforming power as that of the Gospel.

Millions of devout believers have found it impossible to refrain from using the word "God" of Jesus. Many of the world's thinkers who have not embraced Christianity have been forced

to acknowledge Him the one transcendent and indescribable Person of history, and at least the One Revealer of what God intended human beings to be.

A writer in the *Literary Digest* many years ago said (referring to the many attempts of artists to depict the face of Christ): "If Christ were a man only, I see no reason why the great artists of the centuries could not satisfy our noblest thought concerning His personal appearance. It must be that because of the infinite element of deity which blends with His manhood, no human mind has been able to accomplish what I must believe to be an impossible task. None approach the ideal conception of His countenance which is present to the minds of thousands of devout students of His personality."

George P. Fisher once said: "If the portrait which the Gospel writers present of Jesus in His transcendent purity and goodness does not correspond to a REALITY which they had seen and known, then who gave to these unpracticed authors, destitute of artistic skill, the ability to produce such a marvelous creature of fancy? If these records be indeed *their* creation, then let us worship *them*."

But human experience continues to demonstrate that it was the sacrifice of the Son of God on the cross that dealt the death-blow to sin. There is no other Gospel but this to this day which cuts the shackles from the souls of slaves to iniquity. No mere reformer could have wrought such saving effects across the centuries. "My Lord and my God"—is the only adequate explanation of Christian experience.

Few would think of Napoleon as having expressed himself concerning the deity of Christ, yet in answer to Gen. Bertrand who argued against Christ, Napoleon wrote: "I know MEN and I tell you Jesus Christ was no mere MAN. There is no possible comparison between Him and any other being in the world. His Gospel, His Empire, His march across the ages—all this is to me an insoluble mystery. Everything about Him signifies but one thing—ETERNITY."



A Modernist Catholic Speaks His Mind

Feb. 12, 1954

Dear Mr. Montañó,

Recently I received in the mail a copy of your magazine *THE CONVERTED CATHOLIC*. I feel that it is my duty to inform you that as a former communicant of the Roman Catholic Church, I felt only a profound disgust in regard to your vicious, bigoted, and slanderous treatment of the Catholic Church. For the most part your magazine is filled with dangerous half-truths, distorted fact, and flat untruth. To be sure, the Catholic Church is far from being faultless, as is any organization, ecclesiastical or secular. Of this fact many loyal Catholics are aware. The Catholic Church in this country is in a deteriorated state and the whole Church needs to adjust itself to the modern mind.

The failure of the Catholic Church to be dynamic in its philosophy is the chief reason why I am no longer a communicant of that Church. I might state here that I very definitely believe in and advocate the principles and philosophy of the Catholic Modernist Movement as set forth by Abbé Loisy, Leroy and others. I am a Modernist Catholic, one who accepts the doctrines and dogmas of the Catholic Church as symbols of spiritual truths, but not as literal facts. Nor am I alone in being a Modernist Catholic, for there are groups of Modernist Catholics in both this country and Europe, especially in France.

Modernist Catholics cherish and love the traditions, doctrines and ritual of the Catholic Church (this includes the doctrine of Transubstantiation). Modernist Catholics attend Mass with piety, keep the fasts of the Church, and believe in the fundamental truth proclaimed in the symbolism of Catholic doctrine and worship. We actually do all that any other Catholic does with the exception of going to confession and taking communion, for we could not receive the Sacraments without hypocrisy as we do not accept the doctrines of the Church literally as did Medieval man, but only symbolically. In short we believe as did Abbé Loisy who said that in spite of the errors and failings of the Catholic Church it was she who has given us a vision of Unity and Truth. It was indeed unfortunate that Pope Leo saw fit to excommunicate Abbé Loisy and all who accepted the principles of the Modernist Movement, for in so doing he alienated thousands of intellectuals from the Church and did great harm to the Catholic Church. He did not, however, succeed in stopping the Catholic Modernist Movement, he merely put it outside the official Church. Today there are thousands of

We are not responsible for the views expressed in this Department, nor do they necessarily represent the view point of this Magazine.—Ed.

people who are non-communicating Modernist Catholics, and it is our belief that eventually the principles of the Catholic Modernist Movement will be the principles of the official Church and thus we who are Catholic Modernists will again be able to receive the Sacraments.

The lack of a dynamic philosophy is the Catholic Church's greatest error. The next error is the support that the Catholic Church and its clergy give to the corrupt and immoral system of capitalism. I might however add that this is balanced by such splendid movements within the Catholic Church as Dorothy Day's Catholic Worker Movement.

Do not think that Modernist Catholics are pro-Protestant at all, for they are not. Indeed, we regard Protestantism as being far worse than the official Church of Rome, as Protestantism even more than Rome has falsely exalted the Bible as absolute truth, which it is not. It has given itself over to Biblical idolatry, anti-symbolism, and hysterical sentimentalism (revivals, etc.). Above all the Modernist Catholic opposes Fundamentalism both in regard to the Bible and traditional dogma. The Modernist Catholic opposes also personal petitionary prayer, and all anthropomorphic notions of God. He believes that externals—ritual and the various art forms—are properly incorporated in the worship of God and the honor of the Saints, and that such externals are a tremendous if not necessary aid in gaining spiritual enlightenment. The modernist Catholic sees Protestantism only as a negative force, which if it had its way would have destroyed all art forms, extinguished all mysticism, made all worship as grim and trivial as possible, set up extreme Biblical idolatry, and exalted state nationalism. Protestantism has not given man a vision of either truth or unity which Rome has, in spite of her dogmatic fundamentalism. Make no mistake however in thinking that I overlook or disregard the splendid activities of groups as the Quakers, or such men as Albert Schweitzer.

When earlier in this letter I stated that the Catholic Church is in a state of decay in this country I was referring to the facts that in many cases its priests were not inspired men, that it is too mercenary, political, and pro-capitalist, that it is getting "protestant" in its neglect of ceremonial and Liturgy. But as T. S. Eliot says, "the Church is forever decaying from within and attacked from without." Still, the Catholic Church has vitality and remains the greatest vision of truth that man can possess, imperfect as this vision may be. Today in this country, the Catholic Church has consistently stood for the brotherhood of man, the elimination of racial prejudice, and equal rights for negroes. This has hardly been the case with the Protestant churches

February 25, 1954

Dear Mr. Montaña:

Thank you for your reply to my letter.

I absolutely *cannot* give my consent to your wish to publish extracts from my letter in your magazine, for any sentence or section of my letter out of context would give rise to all sorts of misinterpretations, and could even support ideas and movements to which I am opposed. You do, however, have my consent to publish my letter in its entirety, word for word exactly as I have written it, but under *no* circumstances would I consent to your publishing extracts from it.

I'll admit that I used the term slanderous rather loosely and should have placed it in quotes.

I agree that the Catholic Church and the Roman Catholic Church are not synonymous terms, but I am sure that we disagree as to what constitutes the Catholic Church. To my mind, the Catholic Church is composed of the Roman Catholic Church, all the Eastern Orthodox Churches, the Anglican Church (in a rather loose sense), and other churches such as the Old Catholic Church and the Polish National Catholic Church, all of which maintain the Apostolic Succession and adhere to the traditional doctrines of the Church Universal, including the whole Sacramental system and the Honoring of the Saints—all of which is rejected by the Protestant sects.

Externals are necessary for our "salvation," for they are vehicles of spiritual enlightenment. They make us aware of God, the Ultimate Reality, which is the Ultimate Source of all that is beautiful in the arts. When we witness the beautiful ceremonial of a Solemn High Mass, when we witness its drama and wealth of symbolism, we undergo a Katharsis, and we feel reverence and awe before such genuine beauty. This leads to reverence and awe before God who is its Ultimate Source. When we feel this reverence for God, we are impressed with our own nothingness and become humble, humble not only before God, but before our fellow men. We are inspired to goodness by true beauty.

Man cannot live without externals either physically, spiritually or intellectually; all religious enlightenment must proceed from externals of some sort. This whole idea is reflected in the Logos Doctrine presented by St. John—the reconciliation of God and man, Spirit and matter, Infinite and finite. Do not forget that Christ Himself was an external and employed externals as vehicles of spiritual enlightenment. Through the beauty of externals we "hear His Voice" as you put it. By means of them we follow his moral teachings. In fact that is the mark of true art in music, drama, painting, and sculpture—if it makes us aware of Ultimate Reality and inspires us to goodness, it is true art. The sacred drama of the mass is true art, in fact it is perhaps the greatest drama ever created by man.

Sincerely,

JOHN A. GREGERSON

in the South, especially the Baptist which has even supported the Ku Klux Klan. Thus by no means is Protestantism propagating a morality superior to that of Catholicism. Eventually the elements of decay within the Catholic Church will be overcome and the principles of the Catholic Modernist triumph.

I shall welcome a reply to this letter.

Sincerely,

JOHN A. GREGERSON

San Francisco, California

February 23, 1954

Dear Mr. Gregerson:

Your letter of February 12 has been received, and your reactions to THE CONVERTED CATHOLIC MAGAZINE have been read with interest.

What I cannot understand is your classification of information in the magazine as "slanderous" treatment of the Roman Catholic Church. May I ask you to kindly clarify your statement.

In my mind, there are two different entities: the Roman Catholic Church and the Catholic Church. If you have the idea that the "slanderous" treatment is against the Catholic Church, I should like to correct this impression immediately, since a distinction should be made between the two Churches. What you consider as "slanderous" refers to the Roman Catholic Church. In the case of the latter, however, let me inform you that whatever is printed in the magazine is fully documented. We receive at least a dozen Roman Catholic magazines and papers in our office, which constitute our documentation.

Apart from the above considerations, if we go a little deeper into the matter of Church studies, we might find ourselves agreeing on many things and exalting the same truth in many instances. That is, if we went back to original Christianity, to the simple teachings of our Lord and to the simple message He preached, all the externals that have taken the place of the fundamental aspects of our Christian truth would gradually disappear, and we would find ourselves in the position of the disciples when they were privileged to witness the transfiguration of Christ and wanted to build tabernacles: "... they saw no man any more, save Jesus only."

Don't you think this is the experience the world is craving? Don't you think that in the midst of externals and philosophies of religion, Christ our contemporary—the same yesterday, today, and tomorrow—has been cast out from our midst? Even when He tries to talk to us we disregard His voice, and we are more prompt to hear the human declaration than the simple communication of His message.

With your consent, I would like to publish part of your letter in the Open Forum of the CONVERTED CATHOLIC with your signature, but I will wait to hear from you before I do so.

Sincerely yours,

W. M. MONTAÑA
Editor

May, 1954

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March 16, 1954

Dear Mr. Gregerson:

Your clarification of your concept of externals reveals a basic difference between your demands of worship and mine. While you are defending merely the outward ceremonies of the Church, you are neglecting the fundamental aspects of worship and the teachings of Christ. You are speaking of religion as an expression of art, which appeals primarily to the senses, secondarily to the intellect, and occasionally to one's self-interest. Your concern is actually with aesthetics, the science of art and beauty, and not with the gospel, the science of salvation.

On the other hand, my concern is with the relationship of the soul to God. I am speaking of the interpretation given by Christ to the woman of Samaria: "God is a Spirit: and they that worship him must worship him in spirit and in truth." (John 4:24) This is true worship in its deepest, loftiest, most exalted form, far greater in elevation than momentary ecstasy in the presence of art—even great art. For though art can inspire a man, uplift his sentiments, and raise his sights, it has no power to make him better. Its effects are all too transitory. For proof of this assertion, one has only to look at some of the patrons of art down through the centuries, such as the Medicis, or at the artists themselves, such as Wagner. The aesthetic experience is amoral.

If you are speaking of art for the sake of art, you might include the beauty of nature—of the high Gothic mountains, or the green valleys, or the starry skies, or the song of a bird. These things inspire, even thrill us. They touch our moods and emotions and make the delicate cords of our hearts reverberate as to beautiful music.

But when we speak of Christianity, we are in a supernatural sphere, a realm beyond the sensuous and the sensations of humanism. We are beyond ceremonies and allegories and rhetorical forms that are the result of our human lucubrations. All our sensorial appreciation in the presence of the greatest of art works—music, painting, drama—is as nothing when compared to the experience of the soul when it comes in touch with God.

This is the object of true worship. It can take place in a foxhole where there are no favorable externals or aids to worship, or it can take place in a cathedral where there are stained glass windows and beautiful organ music. But the communication between man and God must be direct, for anything that comes between merely destroys the contact and hence true worship. The words of Christ to the Samaritan woman then take on significance, and man is transported to a life that is beyond externals, that is inward shining outward, instead of outward reaching inward. He himself becomes the temple of the Holy Ghost and the only externals that matter are the fruits of righteousness in his life.

This is religion in its sublimest sense, as Christ intended it—not the cold religion of outward formalism, but the gospel, the heart-warming "good tidings" of salvation. Christ scorned the forms and ceremonies of the Scribes and

Pharisees, to the extent that He called them "whited sepulchres." He was saddened at the realization that there were people honoring Him with their lips while their hearts were far from Him.

You are forgetting the fact that so-called Protestantism was only the result of the prophetic cry of sincere priests and monks who called their Church to reform but whose voices were lost in the night. In essence they advocated the return of their Church to the simplicity and purity of the early Christian Church.

To sum up your conception of worship, it is like seeking selfish pleasure, a kind of reward for worshipping God, and can thus develop into a pernicious, utilitarian philosophy that ends in a crude materialism. When the kingdom of God was first set up among men, there was only one Name by which its subjects were called, but one Authority to which they all bowed, and one fellowship to which they all belonged. True, there were differences of opinion and practice. But such things did not perturb their communion.

Had Christianity been left to maintain and extend itself in the world by its own unaided power (except from above) and its own Scriptural means, it is probable that this state of things would have continued. But when it was thought necessary to define it more accurately than God Himself had done, to require men to submit to human exposition of the faith rather than to the faith itself, and to employ coercive measures to preserve and enforce uniformity of opinion and practice, the glorious unity of the church of Christ was invaded and destroyed, by the very means devised to preserve it.

It can scarcely be doubted that if Christians acted more according to the principles of the gospel and less under the influence of ecclesiastical authority, customs or interest, a different state of things would soon prevail. If Christians consulted the Scriptures more and human opinion less; if their sole object were to ascertain facts and principles as the groundwork of their own obedience, instead of looking for the confirmation of their own hypotheses or the justification of given systems; if they determined to hold fellowship with all who regarded the same Supreme Head, instead of a fallible one declared infallible by the stroke of a pen: then substantial unity in the church of Christ would again be restored.

But if men will give up nothing that they have been taught by tradition or authority to receive, if the ministry of a servant of Christ is considered invalid unless he has received it from episcopal hands, if Christian communion is made dependent on submission to a particular form of baptism or a particular mode of observing the Lord's Supper, if all churches must be regarded as sectarian and schismatical which are not established by human laws, then as long as these conditions exist it would be absurd to look for love and union among the followers of Christ.

In the hope that the truth which makes men free will be the guiding light in your life,

Yours sincerely,

W. M. MONTAÑO, Editor

The Converted Catholic Magazine

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Ex-Priest Ordained to Gospel Ministry

Bro. W. E. Burke, who was a Roman Catholic priest for ten years and who left his church after finding a personal Saviour through intensive searching of the Scriptures, was ordained to the gospel ministry by the Madison Avenue Baptist Church, Covington, Kentucky, October 25, 1953. It was while in Christ's Mission, New York City, that he found a copy of *The Trail of Blood*, which led him to the Baptist communion.

U.S. Aid Sent to Italy Flood Area As Roman Catholic Gift

A 13-car freight train laden with food, clothing and other relief materials, much of it contributed by the U. S., has reached the flood-ravaged Calabria area, and presented to the people as a gift from the Roman Catholic Church.

Twenty-five Years of Service

Our best wishes to Rev. H. J. Kuiper and *The Banner* on the completion of twenty-five years of devoted service together. As editor, Rev. Kuiper has served the Christian Reformed Church well. While the number of families claimed by the church has arisen from 22,000 to 41,000 since 1929, the circulation of *The Banner* has more than tripled—always a healthy sign for any publication!

Roman Catholics Given Government Hospital — Free!

The Sisters of Charity of the St. Louis Archdiocese will be given, free, by the United States Government, a 150-bed former Marine hospital at Kirkwood, Missouri, according to an NC dispatch of October 20 (quoted by *America*). Valued at \$1,900,000 and declared surplus by the Government, the plant "was awarded to the sisters because of their experience in hospital administration and their ability to finance immediately the equipping of the plant as a general hospital."

Free Utilities for Catholic School Challenged

A suit to prevent suburban Cuyahoga Falls from continuing to supply electricity and water without charge to St. Joseph's Roman Catholic school was filed in Akron, Ohio, by resident Claude B. Cleverdon. Since 1942, when the City Council authorized such action, the municipally-owned utility systems have been supplying free electricity and water to the Catholic parochial schools as well as public schools. Mr. Cleverdon, who charged that the action is an abuse of

the Federal and State Constitutions, points out that part of each day's instruction at St. Joseph's is devoted to Church dogma and that "no other religious society in Cuyahoga Falls receives free electric power and water."

Father Coughlin Ends 14 Years Of Silence

The Rev. Charles E. Coughlin is back in the headlines again for the first time since 1939. And with a plea for a guaranteed annual wage for production-line workers.

In the 1930's, Father Coughlin was one of the nation's most controversial public characters. However, Catholic superiors silenced him as a public speaker that year, after he declared in a radio network speech that membership in the then young CIO United Automobile Workers was inimical to membership in the church.

He spoke to Detroit's First Friday Club and drew an audience of 1,100. In his speech he admonished the First Friday Club, a Catholic laymen's group, that lifting of all taxes on production workers and a guaranteed annual wage should be the first step in flourishing the sword of the "spirit" to defeat Communism.

Dramatically, then, he said: "Please God, in orderly, reasonable, equitable manner, may we Americans treat our fellowman, our factory worker, as we would be treated ourselves. He is deserving of an annual wage."

Mass Murder, Immorality, and The Virgin Of Guadalupe

The United Press correspondent in Mexico City informs that four persons were killed and 1,000 injured on December 12 when more than 500,000 Mexican Roman Catholics surged to the shrine of the Virgin of Guadalupe to honor "the patron saint of the Americas."

Red Cross officials said the four died in the crush on the hillside shrine overlooking Mexico City.

More than 1,000 others received medical attention for shock, blows, fainting spells and exhaustion. Eight persons were reported seriously injured.

One woman reportedly gave birth to a baby on a crowded street in front of the shrine and more than 100 persons were arrested for drunkenness and fighting.

One person died from a knife wound, another of a heart attack. Another fell off the cliff in front of the shrine erected on the spot where 422 years ago the Virgin is believed to have appeared to an Indian boy, Juan Diego.

The cause of death of the fourth person was not known.

The religious ceremony, most important of the year in Mexico, started early on the evening of Dec. 11th, when thousands of pilgrims from all parts of the republic gathered at the shrine to wait for the Mass.

Five religious services were conducted during the day long celebration.

ATTENTION

Christ's Mission is constantly planning itineraries for its former priests. Would you like to hear the thrilling testimonies or a message on salvation showing Roman error — or the mixed marriage problem?

A Sample Letter of Commendation

We have just had a wonderful experience with your Reverend Alfredo Flores who spoke to numerous organizations in the Beaver Valley, and all with outstanding success

Dr. Tweed, professor of Bible at Geneva College, was immensely pleased Dr. Faust was so impressed he said, "This man reminds me of Martin Luther." Rev. Lundberg informed me that he had not one dissenting opinion despite the fact a number of former Roman Catholics were in the audience

In summarizing we would say he was very well received, and feel certain that in months and years ahead that "Christ's Mission" as well as the people in the Beaver Valley will gain much help from his messages.

We hope that at an early date we may have the privilege and pleasure of a return visit to our midst . . . a return engagement would be even more profitable from a spiritual standpoint.

January 27, 1954

E. S. WIEGMAN
Beaver Falls, (Pitts.) Pa.

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Extension Dept.

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